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THE

# BAPTIST MISSIONARY MAGAZINE.

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NO. 10.

## American Baptist Board of Foreign Missions.

Burmañ.

EXTRACTS FROM THE JOURNAL OF MR. SIMONS AT RANGOON.

(Continued from p. 32.)

*Moung Shwé Thing—A Bible sold to a Burman—Armenian priest—Punishment of the Cross.*

April 1, 1838. Lord's-day. Six persons at worship. Moung Shwé Thing\* called to see how we worshipped God on the Sabbath. He listened attentively to the remarks that were made, kneeled down with us in prayer, seemed somewhat affected with what he saw and heard, and said, as he was leaving, he thought our religion was the true religion, and he would follow it. For the first time in his life, this young man bowed the knee in worship before his Maker. It was not, however, without a struggle that he rose from his chair and kneeled with us. We saw him for a moment hesitate, and then the act was done. We hope he is sincere, and will soon give us some evidence that he is an earnest inquirer after the truth.

3. Read and explained portions of the scriptures to a man from Pantanau, and gave him the N. Testament and tracts.

10. In the street met an old friend from Bassein, the writer at whose house I stayed on my way from Arracan, in April, 1835. Invited him to the house, where we spent some time together in conversation. He promised to call again before he returned home.

11. Early this morning the writer called. Gave him the bound volume of tracts, and the Ship of Grace to his attendant. He informed me that he

still worshipped idols, and only did as others did; meaning that if it was a sin, he was not alone in it—an excuse often used by many of the impenitent in Christian lands.

16. Two young men, friends of Moung Shwé Thing, called. Read to them parts of the Investigator, and endeavored to impress on their minds the great truths of religion.

20. Forwarded by a friend, who is going to Anarapúra, two small Burman books to prince Mekara, and one also to a young princess, who is a favorite of the king.

22. Lord's-day. Worship as usual, in Burman.\* Eight persons were present, six of whom were females; two only of the number were members of the church.

23. Moung Shwé Thing called and received the Digest. He said he believed the truths he had heard and read of the eternal God, and would come to us, and be a disciple, when we returned to Anarapúra.

29. Lord's-day. Ten persons at worship.

30. Two men called. Read to one the Investigator. He seemed to pay attention and promised to call again. The other sat and conversed some time. Neither of them had any idea of the true God.

June 19. Wrote to the disciples at Ava. Walked to the Chinese street, and in conversation with a Chinaman on religion, he immediately handed me from his shelf two Chinese books on the Christian religion, which he had received and read. He seemed to be a little acquainted with their contents.

\* Burman worship is conducted in a large upper room. Br. Abbott has worship at the same time with the Karens in a room below.

\* The letter i pronounced as i in pine.

July 3. Took the bound volume of tracts and Child's Book on the Soul, to an Armenian friend, who had requested them for the use of his wife and her relations, who are all Burmans.

An old man aged seventy-five called and received the bound vol. of tracts.

9. An old Catholic man called with his little son, to ask for an English Primer. Gave him instruction in reference to his children, and with an old primer, presented the Burman catechism for his daughter, who could read. Mr. E. M., an Armenian friend, called for books, to give to some Burmans who came to his house from the country. Gave him portions of the scriptures and tracts. He mentioned that he had recently given thirty-five of our books, principally to heads of families, who, he thought, would take care of them and read them.

11. The old man who called on the third instant, came again, and talked on religion; said he did not worship idols and wished to know what book was the best to read.

26. Five men called, to whom Moug Oo Doung read the catechism, and explained its contents. Gave them four testaments and four bound volumes. Three other persons called during the day.

August 5. Lord's-day. At the request of Mr. Glasscott, a pious English officer commanding the Resident's escort, had religious worship in English at the Residency. Twelve persons present. Native service with the Karens.

19. Lord's-day. Services at noon at the English Residency. Held a prayer meeting in the afternoon with Moug Oo Doung and a few Karens, who are concealed in our house. They are related to the Young Chief,\* who is in confinement, and are waiting to see what will be done with him. Read to them the cases of Daniel, Jeremiah, and Peter, and exhorted them to put their trust in God, who was still the same, and would not forsake his people when suffering for his sake.

21. A Burman young man from Mergui, who understands and reads English, and appears willing to hear what is said on religion, called, and purchased for his own use an English bible.†

\* See Mr. Abbott's journal. This young man promises to be very useful.

† He gave me a rupee very cheerfully for the bible. He intends to read it with the Burman translation.

25. Moug Shwé Thing called at breakfast with a stranger, and at noon with his brother. The latter read our books, but does not appear anxious to know the truth. Moug Shwé Thing requested and received the New Testament and eight tracts, to send to his relations and friends at Mokso-bo.

29. Colonel Benson, the Resident, and Capt. McLeod, assistants to the Resident, with the escort, left to-day for Amarapura. Moug Oo Doung returned to his friends, in Mr. Edwards' boat. Gave him a supply of tracts and books for the native brethren; also, to the care of Messrs. Edwards and Good, testaments 5, bound tracts 5, Extracts from Old Testament 100, History of Joseph 50, Ship of Grace 50, Father's Advice 50, Way to Heaven 50. These were given for the use of Moug Oo Doung, if he should require any for his friends,\* and Messrs. E. and G. also were requested to give a book or tract to any of their friends, as opportunities occurred.

30. Moug Shwé Doke, a Rangoon convert, paid me a visit, and received the bound volume of tracts.

Sept. 1. Moug Shwé Doke, and Moug Shwé Thing called. The latter was present at our family worship, and knelt down with us.

19. Moug Shwé Thing's father, and brother, and uncle made us a friendly visit this evening. The old man has a situation under the woon-douk. May we not hope that he and other members of the family may receive sufficient light, by means of the books handed them by Moug Shwé Thing, to lead them to see the folly of idol worship, and the necessity of worshipping the true God in spirit and in truth.

25. At the request of the Armenian priest, gave him two Persian testaments. As he is now about to return to his family, who live in Persia, near the Persian gulf, he hopes to do good with them.

Oct. 21. Lord's-day. Service in English. Gave the bound volume of tracts and four small tracts to a member of the Catholic church, for the use of himself and family.

Nov. 3. Mrs. Simons and children, with sister Abbott and child, embarked this evening on board the steamer Ganges, for Maulmain.

\* We did not give Moug Oo Doung many tracts to carry himself, because, being alone, some one might bring him into trouble.

17. Three men were led through the streets with their hands tied behind them, and a small rope round their necks. It is said that they have been endeavoring, with fifty-seven others,\* to raise up a rebellion in favor of the late heir apparent, who, they say, is still in existence. They are to be crucified to-morrow.

18. Lord's-day. A prayer-meeting in English. The three men who are to be crucified to-day, passed our house to the place of execution about ten o'clock this morning. A number of officers and jail keepers, with their large knives and spears, were in attendance, and a large concourse of people followed. Towards evening passed the place of execution. Two of the men were still alive on their crosses, writhing under dreadful agonies. Besides being nailed to the cross, each had a pointed thick stick, about two feet long, hammered down his throat. The man who was dead, I was informed, died instantly after the stick was hammered into his throat, and thus was an end put to his pains. I never had the idea of the agonies endured by persons nailed to the cross, which I have had since I saw these two men alive on the cross, with the nails in their feet and hands, saying, as well as they could, to the by-standers, "I thirst"—give me water.

LETTER OF MR. SIMONS, DATED MAULMAIN, JAN. 29, 1839.

*Further notices of Moungh Shwé Thing—Relations of Burmah and the E. I. Company.*

I cannot say that I have any evidence that the truth has reached the heart of Moungh Shwé Thing, but he has always appeared very anxious to hear, and read, and understand all he can, and has said he is pleased with the Christian religion, believes it to be true, and that he will not again worship idols. He is now at Amarapura or Moksobo. Before he left Rangoon, I made him acquainted with Moungh Oo Doung, and requested him to call and see the deacon and Ko Shway Nee. I also wrote a few lines to the deacon, by his son, Moungh Oo Doung, concerning him, so that he might know how to instruct him, if he should call.

\* These poor miserable creatures, with their hands and feet bound, passed our house a few days afterwards. They have nearly all been executed.

We have received no information from Moungh Oo Doung since he left. This is probably owing to the unsettled state of things between the two governments. No Burman dares be seen near the Residency, and hence there is no safe way for him to send us letters.

My last communication apprized the Board of the arrival of Col. Benson, the new Resident. He has been now some months at Amarapura, and up to the last communications received from him, dated on the 1st instant, he had had no interview with the king, and it was still somewhat doubtful how the difficulties between the two governments will terminate. The following are extracts from letters which I have received from correspondents at Amarapura and Rangoon.

"Amarapura, Oct. 24. The Burmese court continues to treat the mission with studied neglect up to the present moment. All the king's protégés (foreigners) are strictly prohibited from coming near us; even the town's people avoid being seen talking to any of the followers attached to the Resident. Our situation at present is far from being comfortable.

"Nov. 18. Col. Benson has not, to this day, obtained an interview with any of the ministers, as the king proposes that the Col. should be considered (according to the treaty) merely as an officer with 50 men, and hesitates to give him the usual reception of a Resident, or even that of a common agent from the Shyan states. Our situation here, just now, is far from being comfortable; not a soul dares come near us.

"27. The insolent and contumelious treatment of the present British mission by his majesty and his officers, has forced Col. Benson to purchase boats and provisions, which have cost upwards of 500 rupees, for proceeding down to Rangoon, to await the further orders of government. The ministers, perceiving that the Col. was not an officer that would allow them to trifle with him, have begun to act with a little civility.

"30. The Col. has had an interview with the ministers this day, but nothing satisfactory was elicited from them as regards his representative character and manner of transacting business with them on the same footing as with Col. Burney. I fear we shall not be able to keep on terms long with the present king and court.

"Dec. 5. Col. Benson was in a man-

ner forced by the court, to apply for his departure from the capital, in consequence of their refusing to give him satisfactory replies respecting the different points in dispute between the two governments. Boats and one hundred men were supplied, in accordance with his request, and the whole of our baggage was removed into the boats; but just as we were on the point of quitting our premises, in comes a letter from the ministers, somewhat more satisfactory than those hitherto received, leaving the Col. no other alternative, but to remain here until he receives further instructions from the government of India. His majesty has issued orders to the governors of provinces, and to the different military chiefs, to prepare for war, and the notorious Daffa Gam, the Kakhyen chief, has just arrived, no doubt to be employed against the British troops in the expected encounter.

“Jan. 1, 1839. Though preparations for war are in progress, both at the capital and in the provinces, yet the court is evidently giving in on the most material points, and it is hoped that the present differences will yet be settled without having recourse to the sword. Col. Benson has sent in to government a statement of all that has occurred since our departure from Rangoon to the present moment, and on receipt of replies from Bengal, we shall be enabled to come to some determination as regards our future proceedings. Col. B. declines applying for an audience of the king, until the receipt of instructions from the governor general of India.

“Rangoon, Jan. 13. News! we have none! Boat after boat comes down, and we eagerly expect that the next, and the next, will bring something final; but no. Time is, however, getting precious, and another month, doubtless, will see “the deed is done.” The Colonel and suit have suffered enough to entitle them to the glory of half a dozen martyrdoms. The fort has 29 guns mounted on it. Barracks are built out at the foot of the great pagoda, and a place also for his highness, the woondouk.”

Besides the above, I would also mention that her majesty's ship of war, the Favorite, has been lying off the town of Rangoon ever since we left, and the steamer Ganges has been passing to and fro, for the last twelve months, with despatches from Rangoon, Maulmain and Calcutta.

I have been thus particular in stating these facts, because they have an important bearing on our work in Burmah Proper; for so long as the difficulty between the two governments remains unsettled, the people are kept in constant dread of a war, and there is no knowing what thoughtless, blood-thirsty officers in a moment of rage may be tempted to do.

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### Karens.

#### EXTRACTS FROM THE JOURNAL OF MR. INGALLS.

In the autumn of 1838, Mr. Kincaid being desirous to return to his labors at Ava at the earliest favorable period, his place at Mergui was supplied by Mr. Ingalls, who had been designated as a permanent occupant of that station. Mr. Ingalls arrived at Mergui on the 29th of Oct., accompanied by three assistants.

#### *Two departments of labor—Zayat conversations—Baptisms at Kabin.*

This station embraces two departments of labor, Karen and Burman. In the Karen department a good beginning has been made. There are two Karen churches, one at Kabin, numbering fifty members, another at Thingboun, numbering between fifteen and twenty. Besides the above, there are several Christians scattered over the jungle—germs of future churches—and a number of good inquirers. This department affords every prospect of success.

The Burman department is still lying waste. Though much preaching has been performed, the people, with few exceptions, are wedded to idols. Still grace triumphs, and converts are won. We have one Burman applicant for baptism, who gives good evidence of a change of heart, and some are evidently under the influences of the Holy Spirit.

Nov. 11, 1838. This is the second Sabbath spent in Mergui. We have met and have had our season of worship. Our numbers were few, none of the inhabitants present. We have commenced Burman worship every evening and on the Sabbath. After evening service, the assistants give an account of the labors of the day.

15. Went this morning to see a lunatic (?) who had listened to the preaching of the assistants, and taken books,



and who, it was stated, had expressed faith in our religion. When we entered his apartment, we found a number of our tracts nicely adjusted on a little frame work, and the man in a very serious frame of mind. He stated that he had believed our religion from the first, and had rejected the religion of his fathers. Time will show whether he is serious or not in his statements.

18. To-day at the zayat had a long debate with a Mussulman; his parents were from Arabia. He reasoned with candor, and seemed gratified at hearing of a religion which has a Savior in it. He took a gospel in Hindustani, and promised to read it attentively. He has charge of the Siamese who live in this province. Many Burmans who collected, had also the privilege of hearing of the only Savior from death and hell.

22. Went to the zayat as usual. Among those who called, was a man intoxicated. When told of the guilt of intemperance, he threw the blame at once upon the rulers of the land, who farm out the arrack shops. "If the government," said he, "would forbid the use of arrack, no one would dare to drink." Drunkenness is one of the principal sins of this city.

24. Early this morning I started for Kabin, to see the native Christians, who had long been waiting for a visit from a teacher. About sundown, landed from our boat, and started for the village, distant about two hours' walk. I found the zayat located in the jungle, with no house in sight.

25. Early this morning the Karens began to assemble, and in a short time nearly sixty had seated themselves before me, about forty of whom were Christians. To see such an assembly collecting in the forest was truly affecting. Who could refrain from weeping? At seven, before breakfast, I preached to them through an interpreter, from Eph. 1: 18—"The eyes of your understanding being enlightened," &c. At 10, met again for the examination of candidates for baptism. Five gave good evidence of a change of heart; the church was unanimous in receiving them; they were baptized; and the "wilderness and solitary place was made glad," while songs of praise ascended to the Most High. In the evening the church assembled to commemorate the sufferings of the crucified Savior.

26. Early in the morning, left for Mergui, as it was not safe to protract

my stay in the jungle at this season of the year. Reached home about eight in the evening.

30. To-day, at the zayat, many assembled, and opposed with great bitterness. They charged me with coming to their country to destroy their religion. I told them not to be angry, for if their religion was true, it could not be destroyed, but if it was false, the sooner it fell the better. "Show us your God, and we will believe on him," is a continual declaration of the Burmans, reminding me of the Psalm, "Wherefore should the heathen say, where is their God?"

Dec. 1. At the zayat to-day, our assembly consisted for some time mostly of women. One, a Mohammedan in sentiment, who took the lead in debate, said, "that if all her ancestors had gone to hell, she could not think of going to heaven alone." This feeling obtains among most of the heathen. They have great veneration for their ancestors, and little regard for the undying soul.

3. An unusual number at the zayats to-day, and the assistants seem much encouraged; they have been praying much for a few days past.

8. For a number of days past the assistants have given encouraging accounts of their labors. I am now preparing for the jungle; it cost much time to procure a boat and fit it up; also, to prepare medicine. The poor natives have no physician, for soul or body. When taken with disease, they suppose some evil spirit has entered into them, and instead of attempting to remove the disease, they make offerings to the supposed demon.

9. Sabbath. A number of Karen Christians have come to spend the Sabbath with us; among them the Karen chief baptized by br. Kincaid.

*Tour on the Tenasserim—Baptisms at Thing-boung—Kata and other villages.*

21. Just as I had prepared my boat for the jungle, br. Mason arrived from Tavoy. He has come to show me the location of the various villages scattered over this wilderness, and introduce me to the native brethren whom he has been the means of gathering. I feel most grateful for this act of kindness, especially as it will cost him some time.

Jan. 4. 1839. Have made an excursion with br. Mason up the Tenas-

serim; was absent ten days; visited quite a number of villages; performed considerable preaching, and found some hopeful inquirers. One Karen chief, who has about twenty houses under him, promised to serve God, and build a zayat for a school the next rains. He is a man of a good mind, and talks Burman as well as Karen.

7. To-day started with brethren Mason and Hancock, to visit the Karen villages, lying between here and Tavoy, connected with this station. On the eighth reached Kabin, and spent the day with those interesting disciples.

9. Started early in the morning for Thing-boung. Having three mountains to cross, made our day's walk very wearisome. In the evening, reached the village in time to have a season of worship with the Christians.

10. To-day met for the examination of candidates for baptism. Three out of five were received, and baptized in the name of the Holy Trinity.

11. After a hard day's walk through briars and jungle, reached Kata, a Christian village, about eight in the evening.

12. This morning parted with br'n Mason and Hancock, who proceed to Tavoy, and commenced my return. I took a new route, to visit some Burman villages that lie near the coast. We found several small villages, to the inhabitants of which we preached the gospel. In the evening reached a village called Meing-mah-myo; here we spent the Sabbath. Many of the people listened with interest to the message of mercy. The head man publicly reviled the priesthood and religion of Gaudama. Whether it was to please me, or from a knowledge of the hypocrisy of the Burman priest, I know not. His remarks were true, and gave me a very good opportunity of preaching Christ crucified.

14. Reached Mergui.

19. This evening Moug Tha Zau, a Burman, of this place, asked for baptism. I found this man in Maulmain about two months before I left; his family was then here. At first he opposed stoutly the Christian religion, but day after day continued to listen and investigate. At length he professed belief in its truth. Since his coming here, he has constantly attended meeting, and gives good evidence of being a new man.

## Germany.

EXTRACTS FROM THE JOURNAL OF MR. ONCKEN.

### *Visit to Scotland and England.*

Aug., 1838. After an absence of three months, on a visit to Scotland and England, by which both my spirit and body have been refreshed and strengthened, I am in peace and safety restored to my family and my dear people.

This visit was occasioned by certain slanderous reports, both as to my sentiments and my moral character, which had been stated to the Directors of the Edinburgh Bible Society. I had several interviews with the venerable members of the Board, was treated with great Christian kindness, and was fully acquitted from every charge that could affect either my views of divine truth or my moral character. Owing to the meetings of the General Assembly, I was obliged to stay upwards of nine weeks in Edinburgh. My time, however, was fully occupied in receiving, and, I hope, in communicating good. I had very many meetings with dear Christians, whom I endeavored to interest for the cause in which I am engaged, and I succeeded beyond what I had expected. Many prayers were offered up for us, and about 430 dollars collected for our tract cause. A number of ministers, both in Scotland and England, have promised to present memorials to the Senate of Hamburg, to induce them to grant us religious freedom.

My health is greatly improved, and I have abundant cause for gratitude to our gracious God, who has thus, after ten years' toil, granted me this timely rest, and brought me into personal connection with so many of the excellent of the earth.

One of the seven members that constituted originally the church, br. B—, baptized by br. Sears, died during my absence, in hope of eternal life.

A few weeks immediately subsequent to Mr. Oncken's return to Hamburg, were devoted partly to preparations for his tour to Stuttgart, an account of which was given in our number for August, pp. 190—195. The two following months were occupied in part in the publication of the Memoir of Mrs. Judson, in an edition of 5,000 copies. The journal is recommenced under date of Dec. 5.

*Baptisms—New Inquirers—Flagrant Persecution.*

Eight converts were baptized this day. We were highly favored with fine weather, which was appreciated the more, as we were for nearly four hours on the water, and without the least accommodation, not even solid ground to stand upon, in the administration of the ordinance. The want of these externals was, however, richly compensated by the presence and blessing of our Redeemer. We felt his blessed presence, and had sweet intercourse with him and each other. Blessings on his name, for all the great things he does for us!

Dec. 18. Several hopeful individuals have visited me during the week, who applied for admission to the course of instruction which has again been commenced. May my most sanguine wishes and prayers for them be realized, in giving themselves first to the Lord, and then to his people!

One of our dear brethren has been counted this week worthy to suffer for the Lord's sake. He is a young man, was converted a twelve-month ago, and joined us not many months since. His great decision has had a salutary effect on his mother and a relation, a young woman only 18 years of age; at which two of his brothers were so enraged that they threatened to avenge it, and actually executed their threatening this evening. Our brother was shutting an outer shed, when his two brothers fell upon him unawares, threw him to the ground, and disfigured him by blows and kicks in a most fearful manner. Had not his mother run to his assistance, the consequence might have proved fatal. I rejoice to say, our dear brother, though badly used, manifested the best forgiving spirit. We have been told attempts are contemplated to break in upon our assembly, but we fear none of these things. We are in safe hands, and are persuaded He who loves us will take care of us.

Another of our brethren lately baptized has also been severely tried. When his wife found that he had submitted to this ordinance of our Savior, she broke out in such a rage, as if a legion of infernal spirits had taken possession of her. She not only employed the most abusive language, but even threatened to kill him. She attempted several times, under false pretences, to induce me to come and see her, with the intention to injure my person; but

an old woman whom she had let into the secret, came and warned me, and thus I escaped her snare.

No conception can be formed how deeply our practice of immersing believers only, wounds the minds even of such as are altogether indifferent to divine things. All their dormant powers are, as through an electric stroke, brought into activity, and the utmost effort is made to convince us that they are baptized as well as we. This ordinance of Christ is indeed set for a sign, with us at least, by which our love to the Savior can be most powerfully tried. And we rejoice in this blessed ordinance, for we would have the strength of our affection tried, and we know that if our love be from above, every trial will only fan the smoking flax to raise it to a flame.

21. Lord's-day. The Lord gave us a blessed day. Preached on the final perseverance and eternal glory of God's elect. The Spirit accompanied these great consoling and sanctifying truths with his power, and there was great joy among us all.

After the service in the evening, upwards of twenty persons attended the private instruction of my catechumens.

23. Celebrated the second anniversary of our Temperance Society. The meeting was interesting, and upwards of thirty new members signed the pledge.

28. A man, who for a considerable time has attended our meetings, and of whom I have cherished the hope that he would be added to us, came ultimately to-day to request admission to the church.

Blessed be the God of all grace, for what I am permitted to see in the conversion of sinners! But I desire to see greater things than these, and trust we shall give our God no rest, until the handful of corn he so graciously scattered here shall multiply a thousand fold. All things are possible with Him whose we are and whom we serve.

Jan. 1, 1839. Met with my dear people at our place of worship, where we spent the last hours of the past and the first hours of the present year in prayer and praise to our gracious God. He has miraculously preserved us as a church, through the wilderness, delivered us from our numerous and powerful enemies, and added many precious souls to our number. Preached this forenoon to a considerable audience, from Ps. 91, 1.

3. A young man who had previously

given pleasing evidence of a change of heart, and suffered much persecution on account of his attachment to Christ, applied this day for admission to the church.

*Labors of assistants in Holstein and Jever—Additional baptisms.*

4. Two of our brethren went to-day with bibles, testaments, and tracts, into Holstein.

Another hopeful individual, who had attended our meetings for nearly a twelve-month, applied to-day for admission to the church. The Lord continues to smile upon our labors, and his purposes in the ingathering of his redeemed are accomplished. Glory be to his name!

5. Lord's-day. Much encouraged in my work to-day. The attendance was numerous, and the word appeared to come home with divine power. The number of my catechumens is still increasing. Upwards of twenty-five attended this evening.

8. The two brethren who went the last week on an excursion into Holstein returned to-day, and gave a most interesting account of their labors. They had distributed 1,500 tracts, sold two bibles and four testaments, and had many opportunities of conversing with the peasants on the one thing needful. They were every where well received. May the eternal Spirit water this seed, and cause it to yield abundant fruit!

12. My spirit was refreshed to-day by the pleasing accounts br. L—, (engaged as colporteur) at Jever, sent. Seven converts are there awaiting my arrival, in order to render a cheerful obedience to the command of our risen Lord. Br. L. appears to have his heart in the good work, and longs for the extension of the Redeemer's kingdom. He and other brethren are distributing large numbers of tracts at J. and in other parts.

March 18. Three individuals, who have attended our meetings for a considerable time, called to-day and expressed their wish to be joined to the church. Two of them, I hope, have fled to lay hold on the hope set before them in the gospel. One of these, a woman, a year ago declared she would not attend our meetings again, because I had pointed out her sin. She now appears quite penitent and broken-hearted, has a deep sense of sin, and looks to Jesus for salvation.

19. An interesting man called this morning. The conversation I had with him convinced me that the grace of God had changed his heart, and we may expect to see him soon added to our number.

21. A young man from a village near Copenhagen visited me to-day. He gave a most satisfactory account of the happy change effected on his mind, by attending our meetings. On finding that Christ had been made unto him wisdom, righteousness, sanctification and redemption, I pointed him to the positive institutions of the New Testament, and I doubt not but that in a short time we shall see him walk blameless in all the ordinances of God.

April 2. Baptized six converts, after giving a most satisfactory account of their conversion and faith in the Lord Jesus Christ. The accommodations we enjoyed for the first time on this occasion, were much valued by us, as they enabled me to hold a regular service, and afterwards a prayer-meeting. We had a large flat-bottomed covered barge, that will accommodate at least fifty persons;—our company consisted of about twenty. We proceeded about six miles down the river, where we ran her aground, on a sand bank, on the Hanoverian side, that the ordinance might not be administered on Hamburg territory. We were much refreshed in our spirits, and felt grateful for the gracious providence by which we were furnished with such superior accommodations. The administration of baptism made a salutary impression on the husband of one of our sisters who was baptized, who also gives pleasing indications that the Spirit of God has begun a good work in him.

7. The Lord Jesus made this a precious day to the church. The admission of our six new members was improved, and the exhortation to the church on the occasion, has been greatly blessed to most. When surrounding the Lord's table, we felt that we had not only fellowship one with another, but also with God our father, and with his Son and our Savior, Jesus Christ. We were constrained to exclaim, it is good to be here!

The next entries in the journal relate to the protocol issued by the Hamburg Senate, a copy of which may be seen on p. 195. Mr. O. proceeds to remark:

Our fond hopes are thus at once destroyed, and we are now from necessity reduced to look only to our God and

Savior. I thank God that my own peace is not for a moment disturbed on account of this hard and unfriendly decision, persuaded that even this will be overruled to our good. It is enough to have the promise of a gracious God and Father, that no weapon formed against Zion shall prosper. Blessed be God, it is beyond the power either of earth or hell to inflict any real injury on the child of God, or to frustrate the adorable purposes of Jehovah in the extension of his kingdom. But it is painful to think, that so many of the rulers of the earth still take counsel together against the Lord and his anointed, forgetting that He that sitteth in the heavens shall laugh—that the Lord shall have them in derision. O that they were wise, so as to kiss the Son, and live forever.

10. Our weekly meeting was conducted as usual, and we had no interruption. I acquainted the persons present with the decision of the Senate, in case any one might not wish to attend under such circumstances. At the close of the service, I consulted with the church, what we ought to do under present circumstances, when, to my great joy, there was the most perfect understanding among us to continue, without any wavering, the line of conduct we had hitherto pursued, leaving the consequences to our Lord, who not only works all things according to the counsel of his own will, but overrules them to his glory and his people's good.

14. Lord's-day. Br. Köbner preached for me. We had no interruption. At a church meeting it was resolved to send another petition to the Senate, signed by all the members. By this measure we hope to shelter ourselves from having our assemblies put down by force.

15. Forwarded to-day and during last week upwards of 20,000 tracts into various parts of the country.

17. Our meeting was numerously attended, and we had no interruption.

21. Our meetings were not so well attended as usual. Probably some of my hearers stayed away for fear of the authorities. A man from the country attended, who has called several times on me for tracts. He appears to be interested in divine things. We exhorted him to continue to seek the Lord and diligently to read the sacred scriptures. He purchased a bible, and we gave him fifty tracts for distribution. He promised to visit us soon again.

22. I have been much encouraged to-day. Three individuals have applied for further instruction from the bible. Two of them at least are hopeful characters, who have a sense of their sin, and see the necessity of a Savior—one of them a young girl of sixteen. She is under deep convictions, and is suing for mercy at the cross of Christ.

All my little trials vanish, and are not worthy to be compared with the joy and glory that fill the soul when sinners are rescued from going down into the horrible pit.

Received an application for temperance tracts from Königsberg, where a temperance society has been formed.

23. Another application for temperance tracts, from Stade, where a society has also been formed.

27. Saturday. This has been a glorious week. Nearly every day one or more hopeful characters have called upon me, who have set their face Zionward, and desire to be further instructed in the things of God. One of these individuals is a confectioner, who only recently commenced his business. He has now carried a noble resolution into practice, of no longer selling liquors, nor opening his shop on the Lord's-day. A notice to this effect was inserted in one of our daily papers, and has created not a little surprise among the Sabbath-breaking Christians here. The Lord Jesus is thus, notwithstanding the opposition of men and devils, accomplishing his gracious purposes in the conversion of sinners, and the spread of his own truth. Blessed be the Lord God of Israel, who alone doeth wondrous things!

*Candidates for church membership—City holiday—Baptisms.*

28. Lord's day. Our evening service was well attended. Commenced a new course of instruction with about fifteen catechumens, most of whom give pleasing hopes that ere long they will be united with us in the bonds of the gospel. May the eternal Spirit lead them into all truth, and establish them on the Rock of ages!

May 4. A new candidate for church membership offered himself to-day. The conversation with him proved highly satisfactory. His views of divine truth and his experience are such as prove that Christ has become to his soul "the altogether lovely." He had found peace through the blood of Christ, and since then his heart had

been filled with love to him, his laws, and his people; and he now felt constrained to follow his Lord in all his appointments.

5. One of our brethren has just returned from a tour into Hanover, on which he distributed about 1200 tracts, and enjoyed many opportunities of conversing with the people. At V— he made the acquaintance of a poor watchman, who has been raised up by the Lord as a witness for the truth. He has, through the remarkable leadings of divine Providence, been permitted to instruct a considerable number of poor children, whom none of the schoolmasters in V— would admit into their schools; and as the civil authorities were soon convinced that our friend was really interested in the welfare of the children, they not only permitted him to continue the instruction to the few children he had gathered around him, but from time to time sent him some themselves, so that during the winter he has now generally from forty to fifty, to whom he tells the simple but all-powerful tale, that Christ, the Son of God, came to save sinners. We shall furnish this interesting man with suitable tracts, and encourage him in his work.

8. M—, the confectioner, who a fortnight ago gave notice in the newspapers that his shop would be no longer opened on the Lord's day, and that the sale of cordials was discontinued, offered himself to-day as a candidate for baptism. He has been exposed to much opposition and ridicule from his friends and relations, in consequence of his open and bold profession of the name of Christ; but it has only tended to confirm him in the truth, and he appears to be unspeakably happy in his Savior, and is resolved to adhere to him, and walk in all his commands, whatever may be the consequence.

Large quantities of tracts were sent, during the last eight days, into various parts of the country.

13. An interesting young woman, from the city of Hanover, who has attended our meetings two or three times, called this afternoon to purchase a bible and obtain further direction how to flee from the wrath to come. The word appears to have made a deep impression on her mind last Lord's day, and especially the prayer which we presented to God, that he would thunder his truth into the hearts of the ungodly among us. I cherish the

blessed hope that the arrows of the Almighty have wounded her spirit: and if so, we know she will apply to none but the Physician of souls.

15. The greater part of my speech delivered at the anniversary of the Edinburgh Bible Society, in 1838, appeared to-day in a Lutheran periodical, headed, "Mirror of the Lutheran church: a speech delivered by J. G. Oncken, a Baptist teacher, at the anniversary of the E. B. S., in 1838," with remarks, and a challenge to prove what I had said in reference to the doctrine of consubstantiation, that it is soul-destroying. The remarks are generally as lenient as could be expected, and the notice taken of my speech can only tend to awaken a spirit of inquiry.

17. A man from P., in Hanover, about 90 miles from this, arrived here to-day, with the intention of uniting himself with the church. He has been connected with the Moravians. He was more perfectly instructed in the ways of God, through one of our brethren from Oldenburg. From the conversation which I had with him, I am led to hope that he is a child of God, and that he may be made instrumental in the spread of the gospel in the dark part of Hanover where he resides.

Two hopeful individuals, husband and wife, applied this evening for admission to the church. The conversation I had with them was satisfactory. The man, especially, appears to have just views and feelings of his character as a lost sinner, and of Christ as the only Savior.

The good and faithful Shepherd is thus gathering into his fold the scattered children of God, notwithstanding the rage and malice of hell and earth. The Lord reigneth; let Zion rejoice!

Received a letter from a man in the Hartz mountains, in which he begs most earnestly for a good supply of tracts. I hope that our brother from P., alluded to, who lives at no great distance from the Hartz, will form a connection with this individual, and that they will encourage each other in the good work.

19. Lord's day. The services were, both morning and evening, well attended. The young woman who called on me last week, apparently under deep conviction, was also present, and was much affected. I conversed with her after the service, and my hope is still more confirmed that the Spirit of God is drawing her to the Savior.

20. The thoughtless children of this world are keeping this as a holiday, and the city is almost without inhabitants. Every road to the various places of amusement is thronged with carriages and foot passengers, and the houses of mirth and dancing are filled to excess; and all this is to commemorate the outpouring of the Holy Ghost on the day of Pentecost. Awful delusion! What a contrast to the first Christians at Jerusalem, who excelled in the worship and praises of God their Savior!

We, who do not observe days and seasons, had also a holiday. We also had a day of pleasure in the service of our God, and I hope we enjoyed, of a truth, a refreshing from the presence of the Lord. Seven converts were baptized this day. Nearly forty of our members accompanied them in the vessel, which was kindly lent us once before, and which afforded us most excellent accommodations. We had a regular service in the hold of the vessel, where we were all pretty well seated, and enjoyed a sweet season of communion with our God. We felt that we are his now, and could realize somewhat of the glory of being our Lord's for ever. O how good, how blessed are all the ways of our God!

28. Our dear brother E., from P., left us to-day, after having communed with us at the Lord's table. His stay among us has been greatly blessed to him, and I humbly trust he will be made extensively useful at the place where he resides, and the surrounding country. He is a saddler, unmarried, and travels much, as the farmers have their work done in their own houses. He will have many opportunities of distributing tracts and bibles, and of conversing with the people. May the Lord be his strength, bless him, and make him a blessing.

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Otoes.

JOURNAL OF MR. MERRILL.

*Otoe Hunting-tour—Religious services at the station—English school.*

June 9, 1838. The Otoes are making preparations for their summer's hunt. They are nearly destitute of provisions. Their only resource is to repair to the buffalo country, which is 250 or 300 miles distant. If Providence permit, I

shall accompany them. In doing so, I have two objects in view: 1st. To improve my knowledge of the Otoe language, and 2d. To impart religious instruction. I anticipate much self-denial, but hope the cause of Christ among this people may hereby be advanced.

12. Left home at noon with the Otoes, for the buffalo country. Men, women and children go on these tours. They carry with them skin lodges, which they spread every night for a covering. Each family has, on an average, about three horses, which are loaded with provisions, &c., for the journey. We expect to travel twenty days before we reach the buffalo country. Travelled up the Big Platte river fourteen miles, and encamped for the night.

13. This day is wholly occupied in crossing the Platte river, which is here a mile wide. Our boats are made of elk skins. I have taken lodgings with an Otoe chief. When the weather is pleasant I shall sleep outside of the tent, under a kind of curtain of domestic cotton, suspended from four short sticks set upright in the ground.

15. Left camp at eight o'clock, A. M., and travelled eighteen miles, and encamped on a small creek. Our course is south-west, over a vast prairie.

16. We are now travelling in a country impregnated with salt. Saw at a distance, the place at which the Otoes get salt from the surface of the earth, on the borders of a salt creek. Converse daily on religious subjects with those around me.

20. I learn that just before us is a pool, or pond, called holy water, to which the Otoes and Pawnees pray and make presents.

21. It is said that war parties of Cheyennes are on our route, seeking for human scalps. This is a powerful tribe, of whom the Otoes are in much fear.

24. Lord's-day. Left camp at six o'clock, A. M., and travelled seventeen miles. Camped on the main branch of Kauzas river. Whilst urging upon a chief the importance of forsaking his religion, and receiving the words of the Great Spirit, he declined, saying, that his religion had already brought him in presents of thirty-three horses. My health suffers from my change of diet. Subsist mostly on gruel, made of pounded corn and parched corn.

July 2. Am two hundred and eighty-five miles from home. The buffa-

loes are in sight from rising grounds near us. At seven, A. M., the men on fleet horses, and the boys on pack horses, went out for the slaughter. About forty buffaloes only were in the herd before us. When we came near them, they ran from us. A rush was now made on them; three or four only escaped. This slaughter is effected with bows and arrows, while running at full speed. Buffaloes are abundant in this section.

6. More than a hundred buffaloes were killed to-day.

8. Were it not that I hope in God, through his dear Son, I should be miserable indeed, so far from all that is lovely or desirable. In the morning was quite ill; afterwards went from lodge to lodge, speaking the words of God. At evening several men called at my lodge, to whom I read the scriptures, and expounded them. Am kindly received and heard—few withstand me in my instructions. Am frequently called to administer to the sick.

20. Several alarms of the approach of enemies, have recently been given, all of which proved false. To-day a war party of twenty Pawnees were discovered near us. They were friendly—had been to the Cheyennes to get human scalps, and steal horses. They had been unsuccessful—had lost two men killed, and left one man behind wounded.

27. To-day we are to set our faces homeward. More than twelve hundred buffaloes have been slaughtered, and much of the meat has been dried, and packed in bales, for taking back to the Otoe village. Not only the horses are packed, but many of the women and some of the men also bear burdens.

29. The young son of a chief died to-day. According to the custom of these Indians on such occasions, several young men came to the lodge of the chief with small pieces of wood thrust through the skin of their arm, so as to take up an inch of the skin. These men are considered as sympathizing with the afflicted family, and presents were given them by the chief. When a man of distinction dies, great lamentation is made for him; his best clothes and most valuable articles are buried with him, and a horse is killed at his grave, that the spirit of the deceased man may appear with honor in the world of spirits.

August 11. Fell in with a second war party of Pawnees, eleven in num-

ber. Their object was to steal horses from the Osages.

16. Am again permitted to greet my dear family; find them in usual health. What shall I render to the Lord for all his benefits towards me?

19. Lord's-day. Held meeting at the lodge of the first chief in the village, at ten o'clock, A. M. Bible class at the mission at noon, and religious conference at evening.

22. Held a temperance meeting at the lodge of one of the chiefs. Thirty principal men and chiefs present. They assent to all I say, but are slow in following my instructions.

September 11. A man died in the Otoe village from bleeding at the mouth and nose. The Otoes believed that he was killed by some evil disposed person of another tribe, by witchcraft.

October 7. Held Otoe meeting at the mission-house at ten o'clock, A. M. Spoke to them of the necessity of obeying God and believing on Jesus Christ. The Otoes have commenced removing from their village for their winter's hunt. Twenty men only were present to-day; the usual number is about thirty.

Jan. 1, 1839. Another year has opened upon me. Six weeks ago I did not expect to see this day, nor did I desire it. But the Lord has raised me up, may it be to serve him in preaching the gospel to these poor heathen.

20. Lord's-day. Held Otoe meeting at the mission at ten o'clock, A. M. After speaking to them three quarters of an hour, was much exhausted. My desire is to present Jesus Christ before them in such a light, as that they may feel their need of him. This is the second meeting I have held with them since their return to their village.

23. I am informed that the Catholic missionaries among the Putawatomes, contemplate opening soon a large boarding-school, and to take in children from other tribes adjoining. These children are to be taught English.

February 12. Tuesday. At our Otoe meetings on the Sabbath, the room is usually filled with men. To-day held a meeting expressly for the Otoe women. The room was filled with them, and good attention given during the exercises.

20. The chiefs and principal men, from the commencement of our operations among them, have expressed a



strong desire to have an English school opened for their children. We have deferred it, believing it better to teach them in their own language. The time has now come in which we think it expedient to comply with their request. Accordingly, to-day, Mrs. Merrill opened an English school. About twenty were present, who are from eight to fourteen years of age. A box of clothing, containing articles suitable for presents to these children, would be of great service in securing their attendance. This is the more important as we cannot board and clothe them, as some of the neighboring missionaries do. Several of our Otoe scholars have read all that is translated into their language.

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### Delawares.

EXTRACT FROM THE JOURNAL OF MR. BLANCHARD.

#### *Sabbath worship—Indian Juggler.*

Jan. 6, 1839. Fifteen adults at meeting with us to-day. At evening walked out to the village. Found but little opportunity for religious conversation, as the opposers are particularly shy of me on Lord's day. They seem to suppose that some magic power rests on me on the "praying day."

12. Saturday evening. Sister Case having taken the entire charge of the English school, the whole of this week has been left to me for translation. Have had less hindrance than in any previous week that I can call to mind. Have prepared about twelve pages for the press, and passed over six more the first time.

13. Congregation, as usual, small, but rather more attention manifested than common. Understand that the chief has given new orders for no one to attend our meetings. He had of late shewn more friendship than ordinarily, and repeatedly told me that he should soon begin to listen to our teaching.

15. The chief called on me this evening, with some young men just returned from a trapping tour. On their way down, the Pawnees had fallen upon them and stripped them of all they had, traps, guns, furs, horses, etc., to the amount of about two thousand dollars, and killed one of the company. The object of the call was to solicit my

aid in laying the matter before the United States' Agent for that district.

17. This morning, at sunrise, wishing to resume my translation, set out for my assistant. Found him engaged, so that he would be detained for an hour or more. In the mean time made a few short visits in the neighborhood.

Happened in where a conjurer had just finished his juggling over a sick man. He accosted me, saying, "You have well come, for I hear that you have a little of the spirit of which I possess much. This is a very sick man, and I hope you will not be stingy of your ability." I told him that he had been misinformed; that I possessed no such power; and that I should be ashamed of any partnership with him in such matters; but if the sick man wished for medicine, I would freely administer to him. He was highly exasperated at my reply, and said to those present, "He is doubtless ignorant of the ability I possess; I pity him, or I would exert it on him." I inquired what he could do. He replied, "Your life is in my hand; were I to think the thought, it would depart from you." "No," said I, "God is the author of my existence, and he has never given me into the hands of a juggler. Exert your power on me, if you have any, or my word is proof that you have none." I then conversed a little with the sick man, and left them seemingly filled with astonishment at my remarks to the conjurer; for men of that class are universally feared by the common people.

20. Lord's day. Meeting quite interesting. Observed some affected to tears. O may that which is sown in weakness be raised in power!

22. A young woman, who has attended our meeting for some time past, came to the mission this morning. Said she had come to learn to read the "good words of Jesus." She had never learned a letter, as her relatives were all opposed to every thing of the kind.

26. Evening. Have been able to devote more than half my time to the Harmony this week.

28. The young woman spoken of last Monday, has to-day read the three first sections of the Life of Christ. Several Kauzas present at our evening worship. The object of their visit is to beg. They are truly poor, and doubly so, for they are sensible of only their temporal wants. O may they soon be asking for the bread of life!

29. Our visitors are still among us. They are encamped near, and we are obliged to keep an eye on them constantly, they are so addicted to stealing.

*Visit to Shawanoe—Dangerous ford.*

Feb. 8. At daylight set out for Shawanoe, to revise for the press. Was so detained at the river by the ice, that I did not get there till after noon. Finished reading about dark, then went to Westport. Found br. Barker at leisure, and commenced reading the tenth form of the Harmony.

9. Stayed with br. B. till 4 o'clock, then set out for home. Came to the river just at twilight. Found the boat so ice-bound, that the ferryman had no hope of getting it started for several days. Not being satisfied with this as an excuse for remaining from home, sought a place where, by winding among the sand bars, an opening through the ice could be found even to the opposite shore. By this time it had become quite dark. Plunged in with my horse, found the water not quite as deep as I had anticipated. After passing several sluices in safety, which were a little too deep to allow my beast to tread on the bottom and keep his head in his native element, reached a shoal of sand, lying under not more than ten inches of water. My horse, seeming elated at the prospect of again getting out of the water, made a desperate leap, which brought us upon it—I should have said into it, for notwithstanding the shallowness of the water, we found ourselves in an instant more completely immersed than before, the sand being too loose to bear us up. Succeeded in getting back into the deep water, but after a moment's examination found there was no way to go round this bar of quicksand. No alternative was left but to retrace my steps. Reached the shore much out of breath from contending with the current.

*Funeral rites of the Delawares—The Spirit of the blood.*

15. All day yesterday and till noon to-day, have been engaged with my assistant on the Harmony. Then rode over to see my sick patient. Found him apparently better. Endeavored to improve the moment I stayed with him, in telling him of the great Physician of the soul.

16. Have had but few calls this week. Few Indians are at home. The hunters are just gone on their spring hunt, and the women are mostly out at the sugar camps.

17. Lord's day. Have seldom known so still a morning in the Indian country; not a voice is to be heard from the village. Observed a great light at a camp near us, but as I was weary, did not trouble myself to find the cause. Have just learned that an old woman died there in the afternoon. It is the custom of the Delawares, for the relatives to *visit* with the dead during the first night, and often longer. Some conjurer attends, if the deceased was a person of note, and holds repeated converse with the spirit of the blood, who always stays about till all its old affairs are settled, or till some one is found to act in its stead. This feasting with the dead is one of the strong holds of Indian jugglery. The conjurer pretends in these visits to learn all about the past life of the deceased, and its present state, together with the cause of the exchange. This latter is generally charged on some old man or woman, who is supposed to be guilty of witchcraft. The name, however, is kept to himself, except in particular cases. When it is exposed, it generally leads to bloodshed, soon or late. To the spirit of the blood (which often stays about the place a long time,) are attributed most diseases, particularly those of children, and all the power of witchcraft.

A young man, of the family of chiefs, called on me before meeting, and stayed till near evening. His object was to let me know that he could read. He has never been at school, and speaks no English, but has learned from a young man, who only reads his own language. He says he spent "nearly two days before he could read a word." Gave him a copy of all the Harmony that is printed, which he promised he would read. Said he wished to know all about the white man's religion, because he wished to become wise.

This evening, went to a village about four miles distant. A goodly number came together for prayer-meeting. Had quite a pleasant time. Called on my sick man. Found him still on the recovery, and anxiously inquiring for the way of salvation.

## Choctaws.

EXTRACTS FROM A LETTER OF MR. POTTS, DATED PROVIDENCE, CHOCTAW NATION, MAY 30, 1839.

Mrs. Potts's female school is at this time in a very prosperous condition. It consists of twelve constant scholars, and a number of others who have attended occasionally. The situation of the nation has been very unfavorable for schools and evangelical labors, and it requires much effort to sustain them. I have in my school sixteen boys, and there is a prospect of an increase to both. A short time since we had an examination, at which the chief and some of our neighbors were present. They appeared highly pleased. The chief gave them a talk, which I hope will stimulate them on the subject of education.

Mrs. Potts has also quite an interesting Sabbath school of eighteen scholars, male and female, which I trust will result in good to this people.

Although we have had much to discourage us, in regard to preaching the gospel and schools, yet the Lord has not forsaken us. The conversion of two precious souls has without doubt caused joy in heaven, and served to revive and strengthen our faith. I have recently had the pleasure of baptizing a white man and a black woman, both of whom formerly lived in my family. The white man, prior to his living with me, had been a soldier at Fort Towson. He has been a subject of serious thought since the first time I preached there, (now nearly four years.) When discharged, he came to labor here with

the secret wish of becoming a Christian, but often relapsed into his former thoughtlessness, not without many pungent convictions. At length he settled into a state of self-righteousness, and tried to serve God and mammon at the same time. He married into the nation, and his mind continued much the same until he lost an only daughter. This affliction was sanctified to his spiritual good. He has been enabled to cast all his burden upon the Lord, and has found peace in believing in the Savior of sinners.

My English congregation continues about as usual at home, to whom I continue to preach. They have a new commanding officer at Fort Towson, who seems to be desirous that preaching should be continued there. I shall therefore still devote one Sabbath in four to that place. The gospel has done good there, and I trust many more will experience its saving influence.

We have nothing further new or interesting. The promises of God are an unfailing source of comfort; were it not for them, I should faint and be weary indeed. We need the prayers of God's people. I am well assured that the Board feel a deep interest in the spiritual welfare of the Indians, but how is it with the people of God? Do they cry unto the Lord for the Holy Spirit to visit this degraded people? Could I be assured that they were earnest in their supplications to a throne of grace for them and those who labor among them, I should feel more encouraged to labor for their good. We do earnestly request an interest in the prayers of the followers of Jesus.

## Other Societies.

## Island of Madagascar.

## PERSECUTION OF NATIVE CHRISTIANS.

The Evangelical Magazine for July, contains an account of a special meeting of the London Missionary Society. In an address delivered at that time, the Rev. J. J. Freeman presented to the sympathy and kindness of the friends of Christ six of the persecuted Christians of Madagascar, among whom was Rafaravavy, who was once devoted to martyrdom. The address contains a distinct and connected account of the course of events in that island, which have

called forth so deep and so general an interest in the Christian church.

It is now rather more than four years since the direct persecution of the Madagash government against Christianity commenced. There had been previous indications of opposition to the ordinances of Christianity. But it was not till about that period, [March 1835,] that the Queen published her edict, making the profession and teaching of Christianity in any way a capital offence. At that time the prospects of the mission appeared to be highly satisfactory and encouraging. There were about 5,000 children enrolled in our mission schools, and some few thousands of the natives, including a vast multitude of adults, were also, by their

own voluntary application, acquiring the art of reading, so that many thousands had become capable of perusing the Holy Scriptures, which were in circulation amongst them. Two places of worship had been erected, and were well filled with native congregations. About 200 natives had submitted to the rite of Christian baptism, nearly all of whom were received into Christian fellowship. About twenty meetings for prayer were established by the natives themselves, in their respective houses, in various parts of the capital and the immediate vicinity. Nearly the whole volume of the scriptures was translated, revised, printed, and put into circulation; but especially the New Testament and the book of Psalms.

At the time of the suppression of Christianity, all who had made a profession of it fell under the condemnation of the severe measures of the government. Several hundreds of officers in the army were reduced in rank, and the whole of those who had voluntarily acquired the art of reading, and attended our chapels, and especially those who had instituted voluntary prayer-meetings, were placed under penalties; so that, perhaps, from 2,000 to 3,000 natives suffered at once, in consequence of the publication of that edict against Christianity. The first direct measures of persecution fell upon that eminent woman, of whom we have all heard with the deepest feelings of sympathy—Rafaravavy. She had been a convert prior to the suppression of Christianity. Previous to her conversion she was a most devoted idolater—one of the most zealous of the zealous there in sustaining the worship of idols; and it is well known that often her relations, in their attachment to idolatry, had sacrificed not merely the comforts and conveniences, but even the absolute necessities of life. She then became one of the most zealous converts; she obtained one of the largest houses she could in the capital, for the purpose of instituting a prayer-meeting. We have attended there on various occasions. By her simplicity, fervor, and consistency, she became the means of inducing the regular attendance of many on the means of grace. This awakened the enmity of some around her, and three of her own servants accused her to the government. She was charged with encouraging meetings for prayer, having the scriptures in her possession, and keeping holy the Sabbath day. At that time her person and property were valued, and a fine imposed to half the estimated amount. Her father, who was not a converted man, filled with indignation against the servants who had accused her, put them in irons. The moment she was released, her heart cherished a burning desire to become the instrument of their conversion; she obtained a house at some distance from that in which her father lived, for the very purpose of having them immediately under her care, direction, and instruction. Her earnest and persevering efforts were devoted to effect the conversion of her accusers. She prayed with them, she wept over them, till at last they wept for themselves, and confessed—"We thought there was something in this religion, when we saw you, instead of reproaching, pitying us; and we now begin to feel in our own hearts what this religion is." There is reason to hope that two of these servants became savingly converted to God by her means. One of them has since been subjected to severe punishment for attachment to the gospel, and she is not without hope that the whole three have become lovers of the Savior. After this,

she was again accused, with several others, of continuing to read and pray; in consequence of which her house was stripped of its contents, and she herself was put in irons. Her friends were apprehended, and Rafaravavy was ordered for execution, simply because she retained her faith in Christ. It was declared publicly that she had been put to death, and the news reached us that she had suffered martyrdom. In the providence of God, however, it occurred that on the very night preceding the morning on which she was to have been led forth at cock-crow to be executed, an alarming fire burst out in the capital where she was prisoner. The confusion became general; the soldiers who had her under guard, and the very executioners, forgot at the moment their duty, and the order for execution remained in suspense—not countermanded by higher authority, unless it was that of Him in whose hands are the issues of life and of death. Two or three days passed away amidst this confusion, and during that time another eminent woman uttered boldly her sentiments on behalf of Christianity. They were conveyed to the queen, and upon her head the indignation fell. She was led forth to the place of execution, and died there a believer in Jesus, pleading with him for the conversion of her beloved country.

Rafaravavy, who was then in irons, was kept in that situation for five months, unable to move a single inch, day or night. Five soldiers were appointed to guard the house where she was kept; but even there the desire of converting others to God never forsook her. She seized moments for conversing with one of her guards, and there is reason to believe that her affectionate prayers and counsels became the means of turning his heart to God. After suffering this confinement, she was sold into slavery, first in a private house; but as that was not deemed a sufficient disgrace, it was ordered that she should be taken into the most public part of the capital, and there, under the eye of all her friends and relations, sold publicly into slavery. She counted it a high honor to suffer shame for the sake of Christ. But again she was found ere long attending at a meeting for prayer, and a young man was accused of having permitted her to meet at his house. That young man was apprehended. He had been one of those, and I believe the only one of the Christians, who ventured to attend the martyrdom of the first female put to death. He returned from the scene prepared to yield his life to God, if called upon to do it. He was the next martyr. He fell upon the same spot. He supplicated the executioners, before the spear was plunged into his heart, to allow him a few moments to commit his soul to the hand of Christ. The very executioners, hard-hearted men as they were, granted his request. He knelt down on the spot where he was to die, lifted up his heart in prayer to God for the queen, the government, his fellow-countrymen, and prayed that the gospel might spread and triumph in that land. There are usually four or five executioners, sometimes more. They were about to throw him with violence on the ground. "No," he said, "there is no occasion for that; I have no fear of dying." He calmly prostrated himself on the ground, and the spears transfixed his heart. The government then sent their officers to the wife of that young man, to ascertain who the parties were that had been assembling for prayer at his house. She refused to name them. It is said that they then threatened torture, and

brought their pincers, that they might pluck the flesh from the bones. Then they brought hammers, to crush the several joints of her fingers. She was next scourged, and her nails were extracted. It was more than flesh and blood could sustain, though we have reason to believe that she was a pious woman, and we know that she long concealed the names. It has since been to her a matter of grief that she divulged them. The names were carried to the government, and the parties were brought under fresh accusations. Rafaravavy was among them, and also two young men who are here present. Six of them immediately fled from the capital, and passed about sixty miles across the country to the west, to a village where they knew there were many who loved the Savior. They were welcomed there. A leading man in the district gave them the right hand of fellowship. "Come," he said, "to me. As long as I have food to eat, you shall share it with me; as long as I am safe, you are safe." He concealed them there, and his wife, who sits by us, assisted in the concealment. The soldiers came to the house and searched for those who had fled, and especially for Rafaravavy, for she was deemed the leader of this little band, whom neither threats nor spears could induce to relinquish their faith in Christ. She was in the house when the soldiers arrived, and there seemed no possibility of escape. She was concealed behind a piece of matting, which the soldiers did not descry, and her life was thus preserved. The soldiers retired from the village, expecting to find her in an adjoining mountain, where it was known that she and others retired to pray. During the absence of the soldiers they were enabled to escape and find refuge in another part of the country, where they were mercifully watched over. They continued there for a few months, till information came of the arrival of the Rev. David Johns on the coast of Madagascar, in the autumn of last year. Communications were made by means of confidential friends, and as soon as they heard of his arrival, they travelled by every possible means of secrecy, and arrangements were made to conduct them to the shores of Great Britain, where they might feel that they could worship God, and enjoy liberty. Mr. Johns mentioned their escape among our Christian friends at the Mauritius, and a young man there in the queen's service, an officer in the army, went among his brother officers, and collected in one day £70 sterling, towards paying the expenses of bringing them from the coast of Madagascar.

Thus aided, they safely reached the Mauritius, where they found a number of their fellow-countrymen who had formerly been in slavery in that land, and had subsequently obtained freedom. With those they mingled their prayers and thanksgiving to God. There is reason to hope that in the Mauritius some of those slaves, now freemen, have become freemen in Christ Jesus. If no other door of usefulness should open, there are one or two of these Madagash friends who are desirous of going back and laboring among their countrymen and countrywomen who are at present working to obtain a maintenance in the Mauritius. Thence they proceeded to Algoa Bay, and were kindly welcomed by the Christians of South Africa, particularly by the Hottentots. The Hottentots received them as brethren and sisters, with intense delight; but there was this difficulty—they could not understand each other's language. However, they devised a medium of intercourse. Each possessed their copies of

the sacred volume. The Madagasse found a text, such a chapter, such a verse—"All one in Christ Jesus." The Hottentots turned to their bibles and found the same verse—"All one in Christ Jesus;" and they mutually expressed their sentiments of love and faith towards the Lord Jesus Christ by respectively pointing to texts in the holy volume. The Hottentots, poor indeed as to this world's goods, but rich in faith, of their own accord voluntarily made a little subscription on the morning of their departure, and handed in 23s. as a mark of their affection to these persecuted friends.

Since reaching this country, we have reason to believe that these, our Christian friends, have spent much of their time in fervent prayer to God. Last Tuesday morning—and I would not say these things in their presence, only that they are not familiar with our language, and know not what I am relating to you, so that I am not feeding their vanity—last Tuesday morning the two women who reside in the house of Mrs. Johns did not come down at the usual hour, and on ascertaining the cause of their detention, she found that they had consecrated that day to prayer and fasting, that God might preserve them in our midst, bless them in this visit to our land, and make them a blessing through the remnant of their days. On Saturday last, the younger of the two women not coming down, Mrs. Johns listened at her door, and heard her engaged in earnest prayer to God. The substance of her expressions was this—"We see that in this country the gospel of Christ is allowed to circulate freely. O that it might in our country!" What they had seen and witnessed already of the happiness of British Christians, induced them to pour out their whole heart before God, that Madagascar might receive such blessings too.

Having related all that I need state on the present occasion, I shall have the pleasure of introducing them by name to the chairman as the organ of the meeting. Rafaravavy is this excellent woman, who was at the point of death, and in the spirit of a martyr prepared for it, but whom God has preserved to this moment. They have all adopted new names, and she has chosen the name of Mary. She has read so much of Mary in the gospel, that she wishes to have that name herself. The second is Razafy. Her husband preserved their lives when wandering over Madagascar. He remains at the Mauritius to obtain a vessel, that he may go and visit the creeks on either side of the island, that if possible he may rescue his countrymen from destruction. This young man is Andrianomanana. He has assumed the name of Simeon, because Simeon said, when he took the Savior in his arms, "Mine eyes have seen thy salvation." The next is Rasoamaka, who has taken the name of Joseph. He is a young man of eminent piety. Though he is young, he has been looked up to during the persecution by all the friends in Madagascar with the utmost affection and confidence, as a wise and prudent adviser. Next to him is a young man, Ratsarahomba, David; he drank the tangena. The other is a youth, Andrianisa, James; whose father assisted in getting them out of the island. Whatever might be his duty as an officer of the queen, he felt it still more his duty to aid in rescuing these Christian friends; and he also has fled for his life to the Mauritius.

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 India.

## RELIGIOUS AWAKENING IN BENGAL.

Many of our readers have undoubtedly seen the accounts published respecting a most remarkable awakening among the Hindûs. In between fifty-five and sixty villages in the vicinity of Kishnaghur, on the Jelingha, many have been baptized, and the whole population is in a measure prepared to receive the gospel. Mr. Deerr, missionary of the church of England at Kishnaghur, has repeatedly visited them since 1836, and at different times baptized 400 or 500 persons. The archdeacon of Calcutta, with two missionaries from Burdwan and Mirzapore, visited these villages the last winter, and assisted in the reception of 500 persons to the Christian church. 3,000 or 3,500 more are in various stages of preparation for the ordinance of baptism.

The bishop of Calcutta, writing to the president of the Church Missionary Society, says :

“ It appears that between fifty-five and sixty villages are thirsting for the waters of life, in a greater or less degree : they stretch to the north and north-east of Kishnaghur on the Jelingha, to the distance of forty or fifty miles, and to the south-west fifteen or twenty. The numbers described as prepared for holy baptism—in various measures, of course—are between 3,000 and 3,500. The archdeacon assisted, himself, at the reception of about 500 souls, including women and children, into the Christian church; and there seems the fairest prospect, if we can but enter at the wide and effectual door in time, that not only these 3,000 or 4,000, but the whole population of the fifty or sixty villages may receive the Christian faith, and resemble our Christian villages in the times of our Anglo-Saxon forefathers, in the 6th and 7th centuries. Such a glorious scene has never yet been presented to our longing eyes in Bengal. And after making all deductions for over-statements, sanguine hopes, the existence of secular motives, and the instability of large numbers ; nay, after allowing for the influence of the temporal relief, which was exhibited to the sufferers, Christian and heathen, by one of those inundations to which the sandy banks of the Jelingha are peculiarly liable, and which occurred during the progress of this religious awakening, and which excited a natural admiration, as it ought to do, in the neighborhood, and contributed to augment the number of our inquirers—admitting all this, and as much more as the most timid observer can require, it still appears that a mighty work of divine grace is begun—a work wide and permanent, as we trust—a work marking the finger of God—a work which will demand, and warrant, and repay, all our pastoral care, anxiety, and labor ; a work for which our fathers in India, Brown, Buchanan, Martyn, Thomson, and bishops Corrie, Middleton, and Heber, would have blessed and praised God, in the loudest strains of gratitude and joy.”

Further extracts from his letter will furnish

evidence of the magnitude and genuineness of the work :

“ The archdeacon informed himself, before he proceeded to the villages, of the origin and history of the sect from which the chief body of inquirers and Christians sprung. It appears that they have been about sixty years settled on the banks of the Jelingha. They called themselves “ Kurta Bhoja ”—Worshippers of the Creator. They had some connexion with the sect of Durbeshas, or Dervishes, supposed to abound in Persia. They had a firm notion of one Supreme Being ; they rejected, with abhorrence, all idolatry ; they held very slightly, if at all, by caste ; they considered the test of proselytism, not eating, but uniting in prayer to the one true God. They thought, also, that the Deity was to appear, or had appeared, in human form. The persecution which they endured seemed to argue the importance which they attached to their creed, and their sincerity in following it. Mr. Deerr thinks it will be found that some early Christian missionary had visited them, the tradition of whose instructions had come down to the present generation. More light will be cast on their history, doubtless, by further inquiry. To the grace of God only must we ascribe the faith which receives Christianity aright ; as is evident from the bitterness of Islamism, with all its fine theory of the unity of the Divine Being.

“ On reaching the first field of labor, the archdeacon, assisted by his brethren, proceeded to examine the candidates for baptism—about 160 were placed in rows—at the village of Anunda Bas. Their replies were most affecting. They evidently showed an acquaintance generally with the lost estate and sinful nature of man, with the incarnation and holy life of our Lord Jesus Christ, with his atonement, with the doctrines of justification and sanctification, in their substantial import, and with the necessity and duty of following his example. Jesus Christ was the beginning and end of their religion. Prayer to him was the test of discipleship. The moment any one fell down and called on the name of the Lord Jesus—the Society will recognize again the apostolic faith—he was gathered into their number. They appeared, in short, so far as could be judged, under the influence of the grace of God. They had learned the Ten Commandments, the Lord's Prayer, and the Creed, together with Dr. Watts's First Catechism. They knew that the Son of God appeared in human form, and died to save them ; that there is salvation in Him, and in no other ; that to believe in Him is the way to obtain this salvation ; that nothing can be done without the Holy Spirit's influence ; that there will be a resurrection of the dead, a final judgment day, a reward for the righteous, and punishments for the wicked. It appeared further, so far as could be ascertained, that they were willing to forsake all for Christ, and endure whatever persecutions might come upon them ; nor could the archdeacon and our friends discover that they were influenced by temporal motives, except so far as *godliness*, having the *promise of this life*, inseparably brings them with it. The inundation may have given an impulse to some ; and time will show further to what extent this has gone ; but the greater part had professed to be inquirers after Christianity, and numbers of them had been baptized in 1837 and 1838, a year or two before the inundation occurred.

"The result was, that the archdeacon said to the rev. missionaries, *Can any forbid water, that these should not be baptized, who have received the Holy Ghost, in His sanctifying influences, as well as we?* And, upon their unanimous opinion, holy baptism was administered according to the forms of our church; first to the 160 then assembled, and then, at three other villages, after like examinations, to about 380 or 400 more."

The whole number of teachers employed among these people, has been 1 English missionary, 1 English catechist, and 11 or 12 native catechists.

"*But what are these among so many?—fifty-five or sixty villages—2,000 inquiring souls—a population all around pressing to hear the word of God—flocks, upwards of 1,000, already baptized—distances of fifty or sixty miles on the east, thirty-six on the north, and eighteen on the west of Kishnaghur to be traversed! Such circumstances demand at least three European missionary clergymen, three schoolmasters, and thirty catechists; and these are little enough for the effective work before them.*"

The bishop then makes an earnest appeal to the English church:

"Surely the love of Christ, the zeal of the gospel, the glory of the cross, the patience of the kingdom of God, the self-denial of the Spirit, the right estimate of eternity, the bright dawn of prophetic bliss, the full accomplishment of the purposes of grace, are not all observed in England, the glory of the western world, and the brightest of our Protestant churches! Surely the case only needs to be fairly stated, and our petty selfishness and excuses to be dismissed, to ensure the voluntary offer of an adequate array of missionary—*not martyrs, but laborers!*"

He adds, in a postscript:

"Since writing the above, a letter is come in from Mr. Alexander, whom I mentioned as recommended to me by the committee—and most joyfully shall I act on the recommendation—as a candidate for deacon's orders. It is dated Ranabanda, near Kishnaghur, Feb. 28th. He informs us, that a great change of character is perceptible in the converts, in their desire for instruction, their constant attendance on such means of grace as they possess, and in the love they bear to each other. Females, who a short time since would not have quitted their own private apartments, now bring out the rice and vegetables for the brethren passing by, and overtaken by the night. Travellers, fatigued with a day's journey, will sit down and sing hymn after hymn, which they have committed to memory. 'It is delightful,' says Mr. Alexander, 'to hear the whole company join in; and this in a place where ignorance, idolatry, darkness, selfishness, and the destructive precepts of the false prophet had reigned triumphant. I do trust,' he continues, 'that a glorious work of grace has been begun: but the almost entire want of teachers is most distressing. The people have no one to instruct them; and numbers of enemies are stalking about to and fro, accusing the Christians of having left light for darkness. The fields are white for the harvest, but laborers there are none, scarcely.'"

## Presbyterian Board of F. Missions.

LETTER OF THE REV. JAMES WILSON, DATED ALLAHABAD, JAN. 31, 1839.

*Annual Mela at Allahabad—Description of the place—Idols—Barbers.*

The Hindû books make it necessary to bathe precisely at the point where the two rivers, the Ganges and the Jumna, meet. At present, when the rivers are low, the point of junction is more than a mile below the fort, and has to be reached by traversing that distance over a soft, slimy beach, from which the Ganges has recently retired. In many places the water is still standing on it, and in all places it is very damp. On this sandy beach native merchants from Banaras, Mirzapur, Allahabad, Cawnpur, Futteghur, and other places, build huts, and open shops of all sorts of native merchandize and trinkets, which are sold in great quantities; and thus the purposes of trade are quite as amply served as those of religion. Two large streets are formed, each lined with shops on both sides. Many thousands take up their abode on this low ground during the whole mela, which continues a whole month.

Quite down near the point of junction of the rivers, both sides of the sand beach are lined with square platforms; these are the seats of *Pandits*, who have each a platform about three feet high, on which they sit to lecture the people from their sacred books. Their auditors sit around them on the ground, and hear with the profoundest attention. None disputes, for none seems to doubt the entire truth of what his chosen religious teacher says. Immediately behind them, as you proceed from the point, both sides of the way are lined with images of "gods and goddesses," of all forms and materials—marble, brass, stone, wood, clay—nearly all of hideous features and unnatural shapes. These are attended generally by women, who very gratefully, at least very greedily, receive all the pice, and the rice and other grains which the passers-by offer to their respective images. And the area between these ranges of manufactured gods is occupied by a large number of barbers, all seated on their haunches, shaving the heads of those who come to bathe. It is said, by some of the barbers themselves, that there are more than 1,300 licensed barbers for these occasions. The people generally suffer their hair to grow quite like Samson's, so as to have a large quantity to shave off when they come to the mela. The ground, for a long distance back, is literally covered and black with hair; so that you feel yourself walking on a soft mat.

As you proceed out from the point, you cross a little inlet from the Ganges, across which a highway of sand is thrown up. Then you pass a kind of balustrade, or picket, set up by the sepoys, or native sailors, a company of whom are stationed there to aid the police in keeping things orderly near the point.

### Faqirs.

On the right, as you pass the picket, is a piece of rather high ground, occupied by the Jogis, or faqirs, of different orders. They each dig for himself a hole or platform, of a few feet square, in the sand, where they sit with only their head above the level of the ground. Each keeps a little fire smoking by his side. There

appear to be several hundreds of them. They daub their bodies and faces with ashes combined with various colored paints, and fill their long, shaggy hair with the same, so as to give themselves the most unearthly appearance. Some of them wear very large, hard grass ropes around their waist, so tightly drawn as almost to cover itself in their flesh; others wear large chains, about as large as an American "log chain," passing round the neck and under their arms, so as to give evident pain. As you cast your eye over their district, and see them sitting naked, idle, listless, covered over with different colors, ashes, and powders, seeming to vie with each other in giving themselves a hideous, unearthly aspect, you find your mind struggling with the inquiry, to what order of beings do they belong? Are they men, or are they other beings, whom Satan has in his alliance, and by whom he is represented at such carnivals?

If you go amongst them, and attempt to speak to them, here and there one will reply, and perhaps defend himself with much energy and even fierceness of manner. But the greater part will hear all you have to say with a supercilious silence, while the ignorant mass around are loud in their praise. I stood by one who occupied a rather conspicuous place, and had a sort of hut erected, in which he had a bench of gods, arrayed in their respective costumes and grades. The worshippers decked these images according to their fancy, with large strings of flowers, strung like beads around their necks. He had two young-looking females, who seemed partners in the concern, who stood waiting on the images, adjusting their flowers; and as one string of flowers began to look wilted, took it off and put on a fresh one. A large plate sat on the bench in front, on which the worshippers who paid their respects there, each laid a pice, [nearly a cent,] then came to the faqir himself, who sat in dignified silence, and held a pot of water which he had consecrated, from which he dipped about a teaspoonful of water, and put it into the two hands of each one who had paid his pice. Each person held his hands devoutly together to receive the water, which he immediately drank off, wiped his hands on the top of his own head, and walked away apparently happy in the thought that his divinity was pleased, and he absolved from sin.

This class of faqirs claim to have arrived at such a state, from retirement, bodily chastisement, and contemplation on God, that they are perfectly free from all the lingerings of earthly and sensual affections; that they are holy as God is holy; that they have no need any longer to worship any object, and that it is right for others to worship and pay divine honors to them! This climax of human folly and arrogance must be witnessed, before its force can be fully felt.

I observed not one, among all these pretenders to bodily mortification and to merit earned in this way, who did not look plump and fresh, as if he lived well.

*Native shops—Basket and bottle-makers—Native encampments.*

Proceeding onward from the faqirs, both sides of the two streets are lined with shops, in which are sold all kinds of things that can come into use among natives. On the left, along the bank of the Jumna, is the ground occupied by strangers, who have grass huts put up, in which they live, while they board with the grain merchants, whose shops are in front of them. On

the right, opposite to them, is a large space, occupied by a class of people called Kalabasis, who make a duty, or a merit, or both, of dwelling a whole month on the mela-ground, in little huts of grass, shaped like the letter V inverted, the apex of which is but three feet high.

Further onward from them is a large area, occupied by those who make baskets and sell small bottles, in which people who come from a distance carry with them a small quantity of the water of the Ganges, for sacred purposes at home. They are taught to believe that, when themselves or any of their friends fall sick during the year, if they put a little of the water of the Ganges into their mouth, it will either cure them, or secure to them a safe and immediate entrance into heaven if they die. Thus, in their estimation, they are gainers in either case; if they have only a little of the sacred water, it is either restoration to health or heaven. Hence, multitudes deem it a matter of vast importance to carry a small bottle of this water to their friends. Off at a distance, on the right, are various encampments of people, from the Bundelcund and other districts, who remain by themselves, except when they go out for purposes of trade or bathing.

*The missionaries' station—Disadvantages of public preaching at melas.*

Proceeding on from the bottle-sellers, you see a little hut higher than the rest. It is the little stand occupied by the missionaries, from which they dispense and disperse the "word of life." But the pandits, who occupy the platforms down near the point, have greatly the advantage of us. They have each an audience prepared to hear them, to drink in with eagerness all that they may say; and no one dares to contradict or gainsay what they teach; but at our stand, the moment any thing is said which contravenes their cherished notions, half a dozen noisy and vain talkers are ready to interrupt and disturb the crowd. Sometimes, when a person who has a strong voice, and who speaks pretty fluently, addresses the audience in the form of a sermon, they will hear for twelve or fifteen minutes with considerable stillness.

I think the influence of oral or public preaching to a crowd at a mela, or any large concourse of people in this country, as a means of conversion, is generally overrated. There is commonly such a noise, confusion, and changing of the audience, that it is too much like attempting to make a noisy, bustling people, utterly unacquainted with political subjects, understand the deep and remote bearings of an intricate political question, by throwing to them, as they pass along, little scraps torn from the corner of a newspaper in which the subject is discussed. From such scraps of paper, where some sentences are complete and some incomplete, they might pick up a few ideas, but they are not very likely to comprehend much of the subject. I would not for a moment advocate the abandonment of these opportunities. I would have them used with all diligence, as means appointed by God for proclaiming a Savior crucified, and calling men to repentance and faith in him. But we should not be disappointed or disheartened, when we find it not productive of such fruits as we could wish. For conversation with individuals, and especially for distributing religious publications, these melas offer much more available occasions than for the public proclamation of the gospel.



Among the crowds that stop, like the Athenians, to hear what "these babblers would say," some start frivolous and silly objections, which have no relevancy and no importance when answered, but which still serve to interrupt the speaker. Some dive into the deep and intricate mazes of brahminical philosophy, by asking such questions as these, "Where is God?—What account do you give of God?—Is he possessed of attributes—or is he without attributes?"—"What is knowledge?"—and many others, which at first sight appear to be easily answered, and are so: but they will pay no attention to your answer, aiming merely to press on into the intricate and vain, though beaten mazes of their scholastic philosophy. Others, again, who are men of some discernment, and not brahmins, frankly admit that "our books and our preaching are superior to theirs, but that so long as their books remain current, ours will not be read; if we could only get our books to supersede their books and the instructions of the brahmins, our religion would spread mightily," &c.

We could distribute a far greater amount of tracts and portions of the scripture than we do, if we would give to all who seem willing to take them. But the "Pragwalas," as the natives call them, a class of brahmins who, to the number of several thousands, are supported entirely by those who come to visit this sacred place, use all their efforts sometimes to hinder people from taking tracts, and at other times to induce them to take tracts, and afterwards tear them in pieces, or sell them in the shops for wrapping paper. They know well, that if this thing in which we are engaged succeed, their bread and their reputation both are gone.

#### *Pilgrim tax repealed—Brahminical deception.*

The "Pilgrim Tax," which has heretofore been the reproach of the British government, was this year for the first time struck off, by the order of the E. I. Company at home. Of this act of generosity on the part of the government, by which they sustain an annual loss at this place alone of perhaps 100,000 rupees, and much more at some other places, the wily brahmins made a potent use. They were very busy in circulating, during the whole mela, "that the Company did not exercise any generosity in the matter; a wealthy and philanthropic Hindú at Calcutta having given to the government an enormous sum, more than a crore (10,000,000) of rupees, to purchase this exemption for his countrymen, only for three years!—and that after three years the tax will be imposed as usual again. So they had better thank this Hindú, and they and their friends all come to the sacred waters during these three years, while the way is free!" Multitudes have gone home with this impression. I suppose the devil will have some other story ready by the end of the three years, to help the brahmins out of the dilemma which their present story involves.

A number of persons came to us to inquire "if it is true, as the brahmins report, that the Company received such a bribe to suspend the tax for three years?" When assured by us that no Hindú babú had any thing to do with it, but that it was the moral sense of the religious community at home, which led people to petition parliament to that effect, and on that the order was sent out to abolish the pilgrim tax, not merely for three years, but forever, they generally went away, exclaiming "good," "noble," "it was a royal act," &c. &c.

Many of the poor, ignorant people, who came from a distance, would hear the preaching of "the word" with much interest, were they not intimidated by the brahmins. Sometimes I have seen them weep, as their character as sinners, and the love of God to sinners, have been portrayed before them; but when a supercilious brahmin has ordered them all away, declaring it to be "sin to hear such stuff," the greater part of them have submissively gone away, like a flock of sheep before their "driver."

Sometimes I have seen a congregation of 50 or 100 persons mute and answerless, all seemingly convinced in their hearts that "these things were so;" afterwards, when a noisy, blustering pandit came in and began to rail and oppose, the most of them have gone away, not to return.

#### *Distressing scenes at the Mela.*

Many among the Faqirs or Jogis have imposed on themselves the penance of standing for a number of years in one position, holding one or both of their hands above their head, until it has become shrivelled and stiff, and the finger nails have grown so long, and interlap each other in such a way as to resemble birds' claws of enormous length and unnatural shape. One poor fellow has been standing several days in a verandah just beside us, in a very conspicuous place, with one of his hands bandaged up so as to stand at full stretch above his head, intending to keep it in that position until it becomes stiff and motionless. He has a rope fastened by the two ends to a rafter, and passing under his arms, which supports him when he is weary of standing alone. He has remained in this position for four years, and purposes to stand twelve years more; and imagines, that by these sixteen years of stupid idleness and self-torture, he will have acquired a large amount of merit, and seems to be certain of living a long time in heaven as a reward. He affects to be too holy and too much exalted to condescend to speak a reply to us. If we accidentally happen to come too near him, so that he is in danger of touching us, he shows all signs of anxiety, and keeps his lips going, like a child that is unable to speak. The ignorant multitude around are loud and fulsome in his praise. He has four or five of his own class around him, who seem to watch and dwell upon his every motion, and look on with as much interest as if their eternal all were suspended on his nod. When we appeal to them in his presence in this way,—“If it be, as you say, really the command of God, or pleasing to him to have you stand in this way, then it is our duty, and the duty of all this crowd, to do so too: now, suppose that all these hundreds of thousands of people were to forsake the active and social duties of life, and each get a rope and tie his hands above his head, what will become of society? who will labor to obtain and give them food?” &c.—they have no reply, but turn from us to extol the virtues of their friend who is standing thus before them.

As we returned from our stand in the evening, we met a man apparently about 35 years of age, who was measuring his way from a distance, by stretching himself at full length on the ground, making a mark at his head, then placing his feet there, and projecting himself again in like manner. We could not learn how far he had come in that manner, as he was too holy, and looked upon us with too much contempt, to give us any reply; and the infatuated crowd that followed him were too loud and too frantic in his

praise to give us any other reply, than that he had come "from very far in that way, and had earned a great deal of merit by it."

A venerable old woman came in from a distance, with her friends, full of the hope that she would be permitted to die here. She even waded far into the deep water, and waited a long time, hoping that a wave would come and wait her away. She did not dare to drown herself. But when she was obliged to come out, she came with a sad and reluctant heart; and with reluctant and tottering step she set out to find her distant and cheerless home, "sorrowing most of all," that she was not permitted to die at this sacred place, from which she supposed herself secure of going to heaven.

The privilege of dying here was, however, granted to a sufficient number of others, during the prevalence of a storm, which occurred just at the height of the mela. The storm came up rather unexpectedly, and it rained almost incessantly for one whole day and night, and part of the next day. During the whole time of the storm, there were many, many thousands, without any other shelter than the stormy heavens and the cold, wet ground. The low ground, from which the river had recently retired, soon became a mass of deep mud, and in many places quite a quagmire, through which it required the utmost strength of many to drag themselves. And through fatigue of travelling, hunger, cold, and disease, the utmost strength of many was not sufficient—they struggled, toiled, sunk down and died. In the morning, as soon as it ceased to rain, so that fires could be kindled out of doors, Mr. Montgomery, the magistrate, ordered a large number of fires to be kindled on the high ground near the edge of the quagmire, and at convenient distances along the roads in different directions, at which the weary, shivering strangers might sit down, and warm and refresh themselves.

This act of well-timed kindness was, I think I may safely say, the means of saving many hundreds from death. Never did I see so strong and beautiful an illustration of the expression of Job—"The blessing of him that was ready to perish came upon me." It certainly did call forth upon him the blessing of many that were ready to perish. Even the brahmins, who were themselves tolerably comfortable in their circumstances, were constrained to admit that it was an act of extraordinary merit in him.

As I stood by the fires to see what could be done to relieve the sufferers, many came whose utmost strength was barely sufficient to drag themselves through the deep mud; they threw themselves down exhausted upon the first spot of dry ground which they reached. The first words they uttered when they were a little re-

vived, were, that "their lives had been saved by these fires"—"they must have died just there, but for the fires," &c.

I spent the evening, from 7 till toward 11 o'clock, in going round to see that the Chaprassis in charge should keep the fires burning, and make them, as far as possible, available to the sufferers. It was sad to see the poor helpless strangers stretched by fifties and by hundreds on the cold, wet ground, with no other cover than their wet chaddars, (a cotton cloth which the natives wear loosely thrown around their shoulders.) Around the fires were crowded as many as could either see or feel their heat. The most clamorous entreaties from those who could not get near the fires, of "Sabib, grant us a little fire"—"Father, mother, sisters, brothers, children are dying here of cold"—"Grant us a little fire,"—came in with deafening and confusing force from all quarters. Even at this late hour at night, companies were still coming in from a distance, who were unable to reach during the day: and they must needs go to the junction and bathe before midnight. It was a sad spectacle to stand on the high ground, and see over the whole distance of the low ground groups of 12, 20, and 30 together, wading through the deep mud, with lamps of various structure in their hands to light them to the bathing place; some having strength to return, and some having not. Whilst along the principal roads to the distance of three or four miles were little groups, who had lain down beside the road, at a fire, or without a fire, to endure the severe cold and damp of the night.

The whole number of those who died from exposure we have no means of ascertaining with any degree of accuracy. As the magistrate rode down to the mela ground, about 40 deaths were reported to him. But it is likely that these were only a fraction of the whole number who died on the ground, or on their way home, or who carried the seeds of disease contracted here, to their homes.

Whilst passing around among these tens of thousands of houseless strangers, sitting shivering and cold and hungry the live-long night in the dripping rain, I could not but think on the dread responsibility which is assumed by the brahmins and pandits, who cannot but be aware of the inefficacious nature of the rites performed here to cleanse the heart from sin, in bringing such multitudes from their homes, their friends, their labors, and their proper place in society, to bear all the forms of privation here and on the way! And, after all, they who are spared to shave their heads, and bathe, and perform all the prescribed rites, and return, go away as they came, laden with their sins.—*For. Miss. Chronicle.*

### Notices from Indian Missions.

**OJIBWAS.**—By a letter of July 29th, from Mr. Cameron, we learn that his labors at Michipicoton and Ochengwunong during the past year, have been blessed to the conversion of several individuals, and that five have been baptized at the last mentioned place, and one at the former. The whole number baptized by him along the northern border of Lake Superior, in the course of two years, is fifteen. Mr. C.

proposes to pass the ensuing winter in the same vicinity. A log house has been built for him at Ochengwunong, with the assistance of the natives, at the cost of about \$25,00.

**PUTAWATOMIES.**—A Temperance Society has been recently formed among this tribe, and the aid of two native brethren in giving religious instruction has been secured.

**DELAWARES.**—The translation of the Harmony of the Life of Christ was completed by

Mr. Blanchard, March 20. 176 pp. have been printed, leaving 40 or 45 pp. yet in manuscript. The young man who assisted in its preparation, and who has very extensive influence in the tribe, is a candidate for baptism. Religious meetings were well attended (in May), and many of the natives had been moved to tears.

CHEROKEES.—Rev. E. Jones, writing from the Cherokee country (west), under date of May 14, gives the following cheering summary of recent baptisms, (in addition to 41,—19 males and 22 females—baptized at Chetata, and 7—3 males and 4 females—at Savannah Brauch, before leaving their native country:)—

Br. Bushyhead baptized three females in the Gasconade, Missouri, on Sabbath, Feb. 3, 1839, and after our arrival, at a very interesting meeting, ten or twelve miles south of his residence, eleven gave a satisfactory account of a work of grace on their minds, and were also baptized by him on Sabbath, April 14. Three were males and eight females. On the following Sabbath, April 21, three females were baptized at Batty's Prairie, also by br. Bushyhead. On Sabbath, April 28, at the temporary meeting place, twelve miles south of br. Bushyhead's, I had the pleasure to baptize ten hopeful converts—one male and nine females. So that in the midst of unfavorable circumstances and many inconveniences, we have the welcome assurance that it is the pleasure of the Lord to prosper his work among this people, giving efficacy to very imperfect instrumentality, for advancing the interests and extending the bounds of his kingdom.

He adds :

Our brethren are quite active in seizing opportunities to hold meetings in the various encampments and settlements; and very interesting and profitable seasons have been enjoyed by them on many occasions. I sincerely hope, if the Lord should spare our lives, we shall yet witness and enjoy much of the glorious effects of the power and grace of our blessed Redeemer.

I have fixed on a place of residence, about two miles south of br. Bushyhead's, which will be at a convenient distance for uniting our efforts in the work of translating, which is greatly needed. I have made arrangements to have some temporary cabins prepared, to shelter my family when they arrive.

## Donations,

From August 1 to September 1, 1839.

### British Colonies.

Nova Scotia Baptist For. Missionary Society, J. W. Nutting, tr., for Burman mission,	110,46
New Brunswick, St. Johns, Thomas Pettengill, per Wm. Nichols,	50,00
Upper Canada, Female Missionary Society, per J. C. Lewis, for Burman mission,	15,50
	<hr/> 175,96

### Maine.

A little girl's offering, for Burman mission, per Mrs. O'Brien,	1,50
Waldo Association, A. D. Lowell treasurer,	25,00
Paris, 3 ladies, 3 gold rings, per Rev. C. B. Davis.	
Cornish, Female For. Missionary Soc., Miss Mercy Pease treasurer,	3,00
John Pease	1,00
	<hr/> 4,00
Penobscot, Capt. David Dunbar, per Rev. E. Pinkham,	5,00
	<hr/> 35,50

### Vermont.

Manchester, Baptist church, per Rev. Dexter P. Smith,	3,00
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### Massachusetts.

Salem, a friend of missions, of the 2d Baptist church, for Karen mission,	5,00
for circulating the bible in Burmah,	5,00
	<hr/> 10,00
Bolton, Baptist church, monthly concert, per Rev. L. M. Powers,	5,00
Princeton Female Charitable Society, for China mission, per Joshua T. Everett,	10,00
Taunton Baptist Association—Collection at Association	8,49
(Also a gold ring.)	
Attleboro' Female Mite Society of the Baptist church, per Rev. R. Morey,	19,65
Scekouk, Baptist church, monthly concert, per Rev. John Allen,	3,29
Mansfield, Bap. church, per G. W. Bosworth,	18,31
	<hr/> 49,74
Boston, Charles street Baptist Female Foreign Mission Society, per Mrs. Daniel Sharp, treas.,	74,50
	<hr/> 149,24

### Rhode Island.

Rhode Island Baptist State Convention, V. J. Bates tr.—Richmond, 2d Baptist church, per Rev. J. H. Baker,	8,41
Woonsocket Falls, monthly concert, per Rev. Joseph Smith,	17,36
Rev. A. G. Palmer	6,00
Mrs. Palmer	6,00

Warren, Baptist church, per Rev. J. C. Welsh,	18,00
Bristol, Baptist church, per Rev. Zalmon Tobey,	3,00
Valley Falls Baptist For. Mission Society, per Henry Marchant,	100,00
Providence, 5d Baptist church, per Wm. C. Barker,	50,00
	<hr/> 208,77

*Connecticut.*

New London	105,27
Stonington Baptist Association	22,50
Miss Catharine E. Douglass	1,00
Rev. Alfred Gates	2,00
Rev. E. Denison	2,50
North Stonington, 1st Bap. church, per A. Bennett, agent of Board,	6,00
	<hr/> 139,27

*New York.*

Onondaga co. Foreign Mission Society, Syracuse, per John Blair,	60,00
Pompey, Mrs. Alice Hascall, per Rev. N. Kendrick,	11,00
Otselic, Luther Brown, per Rev. N. Kendrick,	10,00
New York city, Welsh Baptist church, per Rev. S. White,	11,62
Perry, Female Mite Society, per L. A. Andrews, treasurer, for Burman mission,	14,60
Fort Covington, Baptist church, per A. Stiles,	35,00
Greenport, Baptist church, per Rev. Mr. Miller,	5,16
Oneida, Welsh Baptist For. Mission Society, Edward Baldwin treasurer,	101,77
Brunswick, Rensselaer co., per Miss O. Eldridge,	10,00
Troy, a lady of the 1st Baptist church	1,00
Saratoga Baptist Association, A. T. Chadey treasurer,	183,00
Collected after preaching, by Rev. Mr. Malcom,	36,00
	<hr/> 224,00
Broadalbin Female Benevolent Association, for support of a native preacher in A'sám,	25,00
Kingsbury, Mrs. Cook	1,00
Hudson River Association, per E. Lewis, treasurer,	191,21
Champlain Baptist Convention, Wm. J. Cutting treasurer,	99,00
Benjamin Augin	1,00
	<hr/> 100,00
A. H. Warner	2,00
Luke Babcock	1,00
Mrs. Amy Babcock	1,00
John Price	1,00
Joseph Parker and Mrs. Parker	1,00
Jersey Baptist church	12,00
Tyrone	8,00
Mecklenburgh	3,18
Others, in small sums,	1,72
Sempronius, 1st Baptist church, per Rev. Mr. Wright,	2,60
per Rev. A. Bennett, agent of Board,	<hr/> 33,50

North East, Dutchess co., Fem. Missionary Society, per Rev. Mr. Malcom,	28,00
Saratoga Springs, Rev. Francis Wayland and family	100,00
	<hr/> 962,86

*New Jersey.*

East Jersey Foreign Missionary Society, Jonathan Osborn tr.,	176,14
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*Alabama.*

Ministers' Union of the Bethel Baptist Association, per Rev. William Dossey,	25,00
Tuscaloosa, Rev. John L. Dagg	100,00
	<hr/> 125,00

*Ohio.*

Maumee city, 1st Baptist church, per Daniel Cook,	10,00
Grand River Association, per Dea. O. Brainard, treasurer,	72,00
	<hr/> 82,00

*Illinois.*

Northern Baptist Association, per Rev. J. T. Hinton, Cor. Sec.,	73,47
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*Foreign Countries.*

Germany, Hamburg, monthly concert, (with jewelry,)	48,75
Collections by Margaret Anna and Paul Gerhard Oncken,	3,41
A poor widow	2,28
Mr. Beckmann	3,67
Berlin, Baptist church	2,50
Stuttgart, 2 ladies	6,58
per Rev. J. G. Oncken,	<hr/> 67,19
China, Canton, William Jardine, for Mrs. Shuck's school,	50,00
Macao, a lady, for do.,	12,75
per Mrs. Shuck,	<hr/> 62,75

*LEGACIES.*

Eastham, Mass., estate of Miss Polly Smith, in part, per Freeman Mayo,	75,00
Stamford, Dutchess co., N. Y., estate of Miss Margaret Pugsley, per Cornelius Pugsley,	250,00
Interest on the same	30,00
	<hr/> 280,00
	<hr/> 355,00
	<hr/> \$2616,15

H. LINCOLN, *Treasurer.**BOXES OF CLOTHING, &c.*

Cazenovia, N. Y., a box of clothing from friends of E. L. Abbott.	
Danbury, Conn., a box of clothing for Karen mission, by Rev. Alfred Bennett,	33,37
Streetsboro', Ohio, Carlo B. Osgood, a box of clothing,	17,88
Gorham, N. Y., Baptist Female Miss. Society, a box for Rev. E. Kincaid,	37,00
A box for Rev. C. H. Slafter, <i>via</i> New York.	
A box of fruit, &c., for Rev. I. Clarke, per steamboat Huntress,	9,00
Charlemont, Vt., a box of clothing, &c., for Rev. N. Brown, per Jona. Ballard,	15,50
Westminster, Ms., a box of flannel, from N. Wood, for Burman mission,	6,00



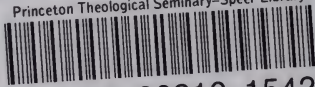




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